Involved in production was partially lost in distribution because of the communal pooling for use purposes of food, clothing, and shelter. That pooling was not complete is evidenced in the fact that all products made by a deceased person were destroyed. Also clothing and implements were personal belongings and individually owned to a considerable degree.

The older people were the major authority figures as long as they were economically influential. With skill and experience they led their households and communities in every phase of life. However, older people who became an extreme burden on the household because of blindness or other disabilities were deserted and left to die. There are indications that this desertion was met with resignation on the part of the old person and with grief by the family, but was deemed inevitable. A corollary to this was the belief that persons acquired often dangerous supernatural powers with age (cf., Freed and Freed n.d.). Thus, well intentioned gifts from grandparents to grandchildren may be inadvertently harmful.

Generally everyone ate at the same time with the major meal often in the late afternoon. Producing men ate the most and producing women came next. Non-producing old people and children were resented for their supposedly great appetites and in practice probably ate much less than the others. Old people and children were often given the boiling stones and stirring sticks to lick off the cooked meal. Dengberg (n.d., 30) indicates that children were often fed rabbit brains, which adults did not prefer. Mothers prechewed solid foods for infants.

Familial sharing was extended beyond the household primarily through hospitality to visitors. In times of hunger whole households without food might move in with relatives or even unrelated neighbors. In this case private property such as cooking utensils were not pooled, but the food was shared. The two groups living together would cook seperately. The guests would be expected to gather wood, bring in water, go hunting, and make what contribution they could.

There were starvation (bisha basha) times, particularly in the late winter, when the household would hide its food, even from relatives. Hank Pete said he heard of starving people who would tear apart their rabbit skin robes to chew the fat off the hides and divide a chipmunk between a whole family. It is said that people could go for ten to fifteen days without eating. Women would give their portions to the men and children because it was believed the women could go longer without eating. A different inventory of foods was used that would never be eaten in ordinary times.

the house of either of their parents. When the couple had a few children of their own they might then set up a household separate from their parents.

Although not as important as the destruction of the goods of the deceased, gifts were given by the mourners to the deceased. There is an indication in the notes of Dangberg (n.d., 6) that the gifts were laid upon the corpse and buried with it. The gifts were offered to the spirit of the deceased to make it content to stay away.

Feasts

The feast was characterized by the distribution of an abundance of food and the announcement that anyone who comes will be fed. There was often dancing, games, and gambling at these events. Sponsorship was of three kinds: kinship group, task group, and communal.

The kinship-group sponsored feasts were connected with births and puberty ceremonies. The feast following a birth was a small affair and only close friends and relatives attended. The puberty ceremony feasts were attended by a large number of people. They were publicized by four fires built up the side of a hill the night of the feast. With only three days of notice, from the onset of the girl's menstruation to the evening of the feast, the gathering and preparation of foods had to be done quickly by the girl's family and relatives. Today this, more than any other event, unites kinsmen into a hard working, well organized, social group. These feasts involved gift and ceremonial exchange.

A second type of feast was sponsored by a task group. A particularly successful hunting, fishing, or gathering trip was often followed by a feast. These feasts involved task group sharing.

A third type of feast was sponsored communally. Feasts that preceded the fall pinenut harvesting (tagum gumsabay?) were of this type. At these times fish and large game would be prepared communally and distributed according to the size of the family. These feasts involved familial sharing and are analogous to the "potluck diner" in our own culture.

Ceremonial Disposal

Ceremonial disposal includes a number of diverse practices among the Washo. The Washo threw a pinch of pinenut meal on the ground before each meal as a ritual propitiation of nature. They offered some food with prayers to nature at the spring and fall dances and when the first samples of each kind of plant food was gathered. These were essentially first-fruit rites.

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with the leader, his assistants, everyone seated in the circle, and with one another. Most take their places of the preceding night, lying instead of sitting. The chief talks, jokes, sings, and a few who missed a turn to pray during the meeting ask for special cigarettes in order to pray. Informal smoking and conversation continues. At Mono Lake, Sam Dick had halos formed into the tail and wings of a bird and everyone danced clockwise around it. Visions are described by some, who ask for interpretations from the chief.

Individuals come and go, but most remain in the meeting place until dinner is announced about noon. Even when all cannot eat at the first serving, spread on the floor of the living quarters, all congregate while the leader, or someone designated by him, prays over the food. These meals are often feasts—acorn bread, pine-nut soup, venison, jack rabbit, and fish supplementing the usual beef, potatoes, bread, coffee, pie, and cake. Unless two or more meetings are to be held consecutively, peyotists start home after dinner.

Map 2. Present location of tribes represented in element list.

NM 171 *7945 746 [Fruit] ●

PEYOTE ELEMENT DISTRIBUTION LIST—(*Concluded*)

| Element | Occurrence | | |